THE HERALD OF SALVATION.

EDITED BY THE REV. PITT MORSE.

"*Glory to God in the highest, and on earth peace, good will towards men.*" Luke 2. 14

"*How beautiful are the feet of him that publisheth Salvation.*" Isa. 52. 7.

VOL. II. SATURDAY, MAY 8, 1824. NO. 5.

[*From the (N. Y.) Christian Herald.*]

THE CONDUCT OF MINISTERS TOWARDS EACH OTHER.

"*For by the way they had disputed among themselves who should be the greatest.*" Mark, ix. 34.

No process by which we could conceive the Deity to work a transformation on the original character of man, could in all respects have assimilated it so much to his own, as that which substitutes *evangelical love* in place of the reigning disposition of the natural heart. "God is love." Where this attribute is wanting in the character of an intellectual being, no trace of God's moral image can be found; where it has gained an entire ascendency, nothing essential to moral perfection is lacking.

To the operations of this divine and energetic principle, man is indebted for his enjoyment of the present, and his hopes of the future. With respect to God, it is that disposition which has prompted the execution, and sustained the progressive operations of that great scheme of mercy which is to people Heaven with the "ransomed of the Lord." With respect to man, it is the disposition which assimilates him to his maker; "which suffereth long and is kind; envieth not; vaunteth not; seeketh not her own; is not easily provoked; thinketh no evil; beareth all things; believeth all things; hopeth all things; endureth all things." What attribute has ever concentrated upon the character of a sinner, a constellation of virtues so bright and numerous? What one was ever so prolific of those qualities which are employed to sustain the relations, and endear the connections, of civil society? Verily there is nothing inadequate in that representation which tells us, that "love is the fulfilling of the law nor false in that which asserts, that without it, we are as "sounding brass or a tinkling cymbal."

As this forms the distinctive badge of the christian character, and the certain measure of his advance towards the stature of a perfect man in Christ; it is impossible but it should command, from every christian, an unceasing effort to give it life and a prominent visibility. Two reasons in particular, will urge us to this effort; the first, that we may obtain for ourselves an evidence, that our hope is the hope of the gospel: the second that in the view of men, we may glorify him who has given us this hope.

Having borrowed, from the principles of the gospel, a foundation for our subject which we had first in our eye; an inquiry into the character of the clergy with reference to the trait of brotherly love. The fact that this dear class of our fellow-men are set for the defence of the gospel; that they are to be ensamples to their flock of all that is pure in principle, elevated in character, god-like in action, and devoted in life; gives an interest to this inquiry which it is not easy to repel.

If we do not misjudge, there is, in the horizon which is so brightly illuminated by the lustre of their other virtues, a dark spot that can never be irradiated but by a more perfect exhibition of mutual and brotherly love. We do not say this of *them*, because we can find no other class of christians to whom the remark would be pertinent; nor yet because they are the only class upon whom the obligations of charity have been laid. We know that her broad zone should encompass the church: that she should find an unfailing friend and advocate in all those over whom she has thrown the mantle of her beauty. But if in those whom she has commissioned to bear her messages, we do not find an exemplification of her character, where shall we look for it? If she be dishonored here, where shall she be honored? Permit us to say, as the deliberate decision of our mind, that no class of men could honor the great head of the Church more, by a perfect exhibition of mutual love, than those whom he has set as watchmen upon her walls: that none could dis-

honor him more by the indulgence of an opposite spirit; that none are thronged with so many ten thousand inducements to esteem, love, and honor each other, as the members of this pious and worthy fraternity. Without naming these inducements, as they are very obvious, you will permit us now to advert a little to those causes which we think have tended to produce the evil of which we complain. We suppose that to them, as to us, *pride* is an insidious, a perpetual, and a malignant enemy. None of us seem ever to be secure against the dark and intriguing operations of this intrusive guest. A vigilance, like that employed by the night watch, would, probably, be successful in a defensive manœuvre, were it not for the multifarious shapes which she assumes. But now the most that we can do, oftentimes, is to detect her presence instead of meeting and repelling her at the threshold. With respect to our brethren the clergy, they seem peculiarly accessible by this spirit at two points—success in their ministry and the pursuit of science. But the latter is that which pre-eminently begets a spirit of self-complacency, and severs the bond that connects the lower with the higher members of the class. But why we ask, should those whose talents, acquisitions, and virtues, have given them a merited pre-eminence in the estimation of the world indulge a spirit that would repel the approach of a brother, who is ascending, by the same route, to the same lofty elevation with himself? Is it that he fears his brother may pluck a laurel from a higher cliff than he? This is a pride that ill befits the competitors for a crown of glory. It stakes the issue of the contest on a competency to affirm to the question "Who shall be the greatest?" and not "who shall be the most useful?" Why is it that the ministers of Christ are not ready, on all occasions, to distinguish with peculiar esteem those of their brethren whose labors the head of the Church has distinguished with peculiar success though they have been unable, like them to shine and glitter in the vain pageantry of human wisdom? Why is it that at all hazards, their award must be meted by the cold standard of a classical merit. In short, why is it that they do not feel that interest in the success of each other, that would lead them to combined and extraordinary exertion on every occasion where the interests of a languishing portion of Christ's church demanded such exertion; and again, on those occasions where the triumphs of the gospel have been signal and glorious, to rally with the congratulations and joys of a jubilee? We fear that these defects of character are too much owing to a spirit that has supplanted that of brotherly love. We hope not to be suspected in these remarks of a design to decry the cause of literature; or of endeavoring to lower the respect that is due to the man who, after the toil of years, has succeeded in elevating himself a *mite* above the reach of classical competition. Though we firmly believe that the "honor which cometh from God," is far more desirable than that which cometh from man, we have no intention to say that science cannot beget a species of merit. Still it is much to be doubted whether we are to give a place to this consideration in a calculation on the subject of *brotherly love*. The merit of clerical qualification can no more be determined by an admeasurement of the distance one has travelled in the pursuit of ancient or modern lore, than can the fact of his usefulness, by an application of the principles of Geometry. The man who has never read Horace, Tacitus, Aristophanes, or Hesiod, may so have read his Bible, as to be mighty in the scriptures.—The spirit of a proto-martyr may have fallen upon him, and Christ himself may have anointed him to preach the gospel.—Where this is evidently the case, he is to be received with the cordiality of a brother commissioned by Christ. His hands are to be strengthened, and his heart encouraged, for the great work, by the counsels, the prayers, and the sympathies, of his brethren. The obstacles, which he must necessarily encounter in the progress of his work, will cause his heart to faint often enough, without his being subjected to the frowns and rebukes of an arrogant and disdainful erudition. The time which you may have devoted to the acquisition of worldly wisdom, he may have spent in the pursuit of that wisdom which is from above; and while you have been lingering in academic bowers, he may have been a laborious and successful learner in the school of Christ. But though he be furnished with his panoply from God's own hand, a panoply as bright as Angels use; though he bear in his hand a commission that shows you the Saviour's seal; and in his heart, the sweetest pledges of his love; though in the name of the God of Jacob he have

set up his banner, and already advanced to triumph and to victory, what does it avail if that man be esteemed *unworthy* the confidence, the love, and the approbation, of his fellow laborers in the gospel of Christ? This much it avails "His reward will be great in heaven," notwithstanding the decisions of those who have measured and awarded merit according to the standard of a cold-hearted and speculating divinity.

Fathers; you can perhaps appreciate the justice of these remarks better than I. You can better judge how much the success of your ministry is due to your science, and how much to your piety; how often your eloquence has been inspired by the devotions of the closet, and how often by the speculations and obstructions of philosophy; how much the hope of your future success hangs upon a plain, simple, and affectionate exhibition of Bible truths, and how much upon the fine and fanciful speculations of a scholastic divinity. But this much we both know; that our great Redeemer has left us no precept by which his ministers are authorised to separate their own, from the common interests of his church; by which they are authorised to regulate their conduct towards each other on any other principles than those of love. Nor can we fix our eye upon the precept which forbids us to esteem those "*able* ministers of the new-testament," who without the "enticing words of man's wisdom," are yet *able* to exhibit divine truth "in demonstration of the spirit and of power." The ministers of the Lord Jesus should, we think, "be esteemed very highly in love for their work's sake;" not only by those to whom they minister, but also, by those with whom they are connected in this sacred office. It may be thought we have borne too hard upon the subject of their qualifications. But while we should certainly witness with pleasure an increasing attention among our beloved teachers, towards the acquisition of every thing that can adorn the character, enrich the mind, invigorate piety, and enlarge the sphere of their usefulness, we cannot but deprecate the spirit that begets, on the ground of these acquisitions, an indifference towards those whose attainments have fitted them merely for usefulness, and not for fame. We have been declaiming against no imaginary evil: We have spoken of one which has an actual existence, and which it would be the joy of our heart to be able to annihilate. We close, then, with an exhortation to the ministers of Christ, to lay aside that cold, distant, and unseemly reserve, which, not only to us, but also to the world, speaks the language of a jealous rivalry rather than of a holy competition. A. W. J.

[*From the (Boston) Universal Magazine.*]

A SERIOUS EXHORTATION TO ALL, WHO CALL THEMSELVES UNIVERSALISTS.

"*I beseech you brethren to suffer the word of exhortation.*"—PAUL.

Beloved brethren, in some measure sensible of the laudable and persevering exertions of many of my worthy fellow servants, in the ministry of reconciliation, who have labored to enlighten our understandings into the first principles of the doctrine of Christ, to impress on our minds correct views of the divine theory and system of the gospel, and also to remove the clouds of darkness, which have hung over our minds and obscured the light of truth from shining clearly into them, &c. I have been induced to cast in my mite, at this time, by calling your serious attention to those important considerations, so plainly deducible from the principles of that doctrine in which you have been instructed.

This doctrine like the *stone* that was cut out of the mountain without hands, increases with astonishing and almost inconceivable rapidity, melting down opposition, as the sun does ice, in the meridian of a summer's day; whilst darkness flees apace before the brightness of its rising. But with all this prosperity and good success, let us take heed lest we fall, and be careful that with all our faith, profession and performances, we become not as sounding brass and tinkling cymbal.

Is it my brethren, an improper question to ask, if, after all our instructions into the doctrine which we profess, and all our understanding of its divine theory, we have not too much neglected the practical part of our profession? Whether it be thought by any to be improper or not, I honestly answer for one it is not; but a question which ought to come home to my heart. Do any of you ask what my aim is, in addressing you in this manner? I answer, it is to stir up your minds, by way of remembrance, and induce you to walk worthy the vocation wherewith ye are called; that all who name the name of Christ, may be careful to depart from iniquity and maintain good works, by living

soberly, righteously, and godly in this present world. To excite in you a love of virtue, that you may not only know how to do right, but practice it; not only know that the way of the transgressor is hard, but forsake it and choose the pleasant ways and peaceful paths of wisdom—of that wisdom, which cometh down from above, which is pure, peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy, that by 'giving all diligence, you may add to your faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, and to brotherly kindness *charity*, which is the bond of perfection.' This is what I aim at. And would to God, I could be successful in attempting to do it.

Need I remind you of the great profession which we have made, with which no others can be compared. We profess to believe that the Almighty Father of all our spirits is love——is infinite in goodness, wisdom, and in power; that all mankind are brethren of the same family, on whom he smiles impartially, as heirs mutually of his benevolence, bound, finally, to the same happy world of immortal felicity.—To this God we profess to look up as our unchangeable Friend and Benefactor, in whom we live and have our being. All this, certainly, constitutes him a lovely and adorable Being, whom we can with propriety love with all our hearts. Do we thus love him? if so, let us keep his commandments, of which this is the first, and the second is like unto it; thou shalt love thy neighbor as thyself, and this let us evince, by doing unto others, as we would that others should do unto us. This last commandment is plainly taught to us, by the principles before laid down; for how can we believe and feel, that all men are our brethren, all equally loved and blessed by God, with the same hopes and the same prospects; and still hate one of them? We cannot. For if we say that we love God and hate our brethren, we are liars and the truth is not in us. Now love worketh no ill to its neighbor, it blesseth and curseth not. 'And hereby we know that we have passed from death unto life, because we love the brethren.'

Now let us remember that God has never required any thing of us, but what is calculated to produce, in obedience, our highest good; and that we are so constituted, that it is just as much impossible for us to be happy in disobedience, as it is to enjoy the light and heat of the sun in the night, or be satisfied without food, or to find peace and rest, while travelling on pointed thorns. Thus as we love God, and would promote his highest glory, and our own greatest happiness; let the principles of the doctrine we profess, have their full influence on our minds, our thoughts, disposition and actions. This doctrine should influence our minds in our retired hours of meditation, in the domestic circle at home, in the house of worship, in our daily labors, in our dealings with our fellow men, in our conversation, in short, in all our concerns in life. This will cleanse our thoughts and motives from impurity, lead us to humility of heart, teach us to repose our confidence and dependence upon God, to love and adore him with all our hearts, as the greatest and best of all Beings, the giver of life, of every good and perfect gift, and this view of his goodness will lead us to repentance; these principles. if adhered to, will bring harmony and peace to our souls in the family circle, inspire pure devotion at the place of worship, cheer us in our daily labors, lead us to deal honestly and justly with our brethren, purify our conversation from vain idle profane words, render us grateful in health and prosperity, patient and reconciled under losses, sickness and adversity; it will make us truly happy through all the chequered scenes of life, and live in the enjoyments of heaven whilst we are yet on earth; it will make us as a body or church, to shine like a light on a stand, and appear like a city set on a hill, yea like Jerusalem on the hill of Zion——yes my dear brethren, this will insure our triumphant success in all that can render us blessed and happy, and this alone; and now if there be any virtue, if there be any praise, *think* on these things; and thus may our heavenly Father, conduct us through the journey of life, in righteousness, joy and peace, till, at last we slumber in death, and are carried to the silent and undisturbed closet of the grave, there to repose, till he shall by the sound of the trumpet make us in the image of Christ, and call us to enjoy that immortal felicity promised in the gospel.–Amen.

A. B*****.

SATURDAY-NIGHT'S REFLECTIONS.

"In exact proportion as the brutal

parts of our nature are enthralled by the nobler attributes of humanity we are dissatisfied with the littleness and worthlessness of all things about us, and, refusing to regard the objects of this life, as an adequate end to our endeavors, or the pleasures this world offers, as enough, we lift ourselves in imagination and in hope to heaven There are moments in the life of most men, when there is a feeling, as if darkness and chains had broken away; when the affections are pure and peaceful, and the thoughts are ranging free and high; when the existence, the love, and the presence of God are borne in upon our souls, with a power, that will not be withstood, and the heart is swelling as if it would open to receive the whole influence of the Deity. We may well believe it is at such times, that man is most iike to that which his spirit may be; and how idle would it seem to him, or rather what a loathsome horror would it excite to tell him then, that his mind could not wander beyond the grave, and must rest satisfied with the belief, that they, whom he had loved and lost, were spiritual essences, without form or substance,which his hands might as well lay hold of, as his imagination or his faith attempt to approach. Every thing in his heart and in his mind would rise up to refute the falsehood; there would be a voice within him too loud and too distinct to be misunderstood or disregarded, and it would tell him, that the world of spirits is not an unimaginable abyss of nothingness, but the home of sentiment, of active beings, as conscious of individuality, and as full of thought and of affection, as they were before they went from time into eternity.—*N. A. Review.*

QUESTIONS FOR TRINITARIANS.

Our trinitarian friends who worship in the Episcopal form, after the Church of England, in repeating their Litany, say, they supplicate the mercy of God—by his holy nativity, and circumcision—by his fastings and temptations—by his agony and bloody sweat—by his precious death and burial.

Please to answer—Do you really believe that God was *born?* Do you believe that God was *circumcised?* That God *fasted*, and was *tempted?* Do you believe that God was in an *agony* of pain, and sweat *blood?* Do you believe that God *died*, and was *buried?* If you believe these things, you outrage reason, and deny the Scriptures. If you do not believe them, why do you make a solemn mockery of absurdity?

We make this appeal to reasonable beings. Let every rational person ponder well these things, before they shall again address the Great Jehovah in this unjustifiable and absurd manner.—*Gosp. Herald.*

[*From the London Universalist Miscellany.*]

RULE FOR UNDERSTANDING THE WORD ALL, IN SCRIPTURE.

It is well known that the word *all*, as it occurs in the Scriptures, admits of various acceptations. Sometimes it means literally and mathematically, *the whole*, without any exception; at other times only a *part*, and some times only a *small part*. These different uses of it have contributed much to support the controversy, which has long existed concerning the extent of the death of Christ, and Christians on both sides, have argued with apparent force, alternately insisting on the *restricted* or *unlimited* sense of the word. Could a certain extent be found in the scriptures themselves, to determine always how we are to understand it, much dispute would be avoided, and the controversy relative to the extent of the death of Christ would be settled: and by the same rule, the doctrine of the *Restoration* might be proved to be true or false. It is reasonable to suppose that the Scriptures do afford sufficient ground for such a rule; for it is contended that the Bible is a *plain* book, and easy to be understood, *in all its doctrines and precepts*, by every honest and diligent reader of it. Let the following rule therefore be kept in view, viz. That whenever we meet with the word *all*, in connexion with any point of *doctrine*, it always means *literally* and *mathematically* the *whole*, including all its parts; but where it is used *historically*, it frequently admits of *hyperbole*. This use of the word is consistent with common sense and common usage. If any man can find a *single* exception to this rule in the whole Bible, he is invited to make it known.—To illustrate this rule, consider Heb. ii. 8. *For in that he put* all *in subjection under him he left nothing that is not put under him.* And also 1 Cor. xv. 27. 'For he has put all things under his feet. But when he saith all things are put under him, it is manifest that he, only, is excepted which did put all things under him.' In these passages the Apostle gives instances of the word being taken in its fullest

latitude, when connected with doctrines. When we meet with it in relation to the death of Christ for men, the same extensive sense of the word is necessarily understood, Isa. liii. 6. 'The Lord hath laid on him the iniquity of us all.' The prophet had been saying, 'All we like sheep have gone astray: we have turned every one to his own way.' It is evident that he here describes the whole human race; for we have all sinned and come short of the glory of God; so that he asserts, that all who have gone astray, have had their iniquities laid upon Christ. This can never be disproved, unless it can be showed that some men have not sinned; which would be an express contradiction both to Scripture and experience.

In historical passages it is different, as in Matt. iii. 5, 6. 'Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan.' Here we must understand only a part of Jerusalem, &c. For we are elsewhere told, that the Scribes and Pharisees rejected John's baptism.

But we are no where told of any for whom Christ did not die; nor any where told of any who are not given to him, &c. It is presumed, therefore, that the above rule is strictly true, and if kept in view, in reading the scriptures, will be of great service to serious inquirers after truth.

SWEARING.

The following observations are offered to those who are accustomed to this disgusting habit:—It is not easy to perceive what *pleasure* can arise from the empty sound of senseless interjections; or what superior entertainment can spring from the profane sound of *God*, *Devil*, *damn*, *curse*, than from the sound of wax, wafers, pens, ink, or any other words of the same number of syllables.—It is not easy to see what *profit* is annexed to it. Whatever fortune may be made by perjury, I believe there never was a man who made a fortune by common swearing. It often happens that men pay for their swearing, but it seldom happens that they are paid for it. It is not easy to perceive what *honour* or *credit* is connected with it.—Does any man receive promotion because he is a notable blusterer? Or is any man advanced to dignity because he is expert at profane swearing? Never. Low must be the character which such impertinence will exalt; high must be the character which such impertinence will not degrade. Inexcusable, therefore, must be the practice which has neither reason nor passion to support it. The drunkard has his cups; the hypocrite, his sanctity; the satirist, his revenge; the ambitious man, his preferments; the miser, his gold; but the common swearer has nothing; he is a fool at large; sells his soul for nought; and drudges in the service of the Devil gratis. Swearing is void of all plea. It is not the native offspring of the soul, not interwoven with the texture of the body, nor any how allied to our frame. For as a great man, (Tillotson) expresses it, "though some men pour out oaths as if they were natural, yet *no man was ever born of a swearing constitution.*" But it is a custom, a low and paltry custom, picked up by low and paltry spirits, who have no sense of honor, no regard to decency; but are forced to substitute some rhapsody of nonsense to supply the vacancy of good sense. Hence the silliness of the practice can only be equalled by the silliness of those who adopt it."—*Lamont.*

JUVENILE EXPOSITOR.

If thou seekest her as silver, and searchest for her as for hid treasure.—Prov. ii. 4.

Nothing valuable can be obtained by human beings, but by industry and application. My son, says the wise man, if thou wilt receive my words and hide my commandments with thee, so that thou incline thine heart unto wisdom, and apply thy heart to understanding; yea, if thou criest after knowledge and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasure—then shalt thou understand the fear of the Lord, and find the knowledge of the most High.

Only let people be as earnest to seek wisdom, knowledge and true religion, as those are, who dig in mines and caves to find silver, gold and pearls; and they never need fear losing their time and pains. "In the Brazils, slaves are employed to scrape up the soil from the bed of the river *Rio Janeiro*, and wash it carefully, in order to find particles of gold and diamonds; and it is a law of the state, that he who finds a diamond of so many carots shall have his *freedom*. This causes the greatest ardour and diligence in searching, washing out the soil, picking, &c. to find such diamonds; and the greatest anxiety

for success. So precious is *liberty* to the human heart.

"This species of searching for gold and precious stones is alluded to in Prov. iii. 13, 15. In this way if we seek for wisdom, knowledge, and understanding, we shall find the pearl of great price recommended by the Saviour, and thereby attain to the enjoyment of the liberty of the children of God."—*Rel. Int.*

[*From the French of Massillon.*]

THE WORLD.

What is the world even to those who love it, who are intoxicated with its pleasures, and who cannot live without it?—The world! it is a perpetual servitude, where no one lives for himself alone, and where, if we strive to be happy, we must kiss its fetters and love its bondage. The world! it is a daily revolution of events, which create in succession, in the minds of its partizans, the most violent passion, bitter hatreds, odious perplexities, devouring jealousies, and grievous chagrins. The world! it is a place of malediction, where pleasures themselves carry with them their troubles, and afflictions. In the world there is nothing lasting—nor fortunes the most affluent—nor friendship the most sincere—nor characters the most exalted—nor favors the most enviable. Men pass their lives in agitations, projects and schemes: always ready to deceive, or trying to avoid deception; always eager and active to profit by the retirement, disgrace or death of their competitors; always occupied with their fears or hopes; always discontented with the present, and anxious about the future, never tranquil, doing every thing for repose, and removing still farther from it.

Vanity, ambition, vengeance, luxury, avarice—these are the virtues which the world knows and esteems. In the world, integrity passes for simplicity; duplicity and dissimulation are meritorious. Interest, the most vile, arms brother against brother, friend against friend—and breaks all the ties of blood and friendship; and it is this base motive which produces our hatreds and attachments! The wants and misfortunes of a neighbor find only indifference and insensibility, when we can neglect him without loss, or cannot be recompensed for our assistance.

If we could look into two different parts of the world—if we could enter into the secret detail of anxieties and inquietudes—if we could pierce the outward appearance, which offers to our eyes only joy, pleasure, pomp, and magnificence; how different should we find it from what it appears! We should see it destitute of happiness—the father at variance with his child—the husband with his wife; and the antipathies, the jealousies, the murmurs, and the eternal dissention of families. We should see friendships broken by suspicions, by interests, by caprices; unions, the most endearing, dissolved by inconsistency; relations the most tender, destroyed by hatred and perfidy; fortunes the most affluent, producing more vexation than happiness; places the most honorable, not giving satisfaction, but creating desires for higher advancement; each one complaining of his lot, and the most elevated not most happy.

FAITHFUL PREACHING.

"*I have preached righteousness in the great congregation; lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation; I have not concealed thy loving kindness and their truth from the great congregation.*" Psa. xl. 9, 10.

We recommend the above declaration of the prophet to the popular clergymen of the present day. We ask them whether they can make the same declaration with the prophet? Have you preached righteousness, (mercy) to all? Have you not refrained your lips? Have you not hid God's righteousness, (mercy) within your heart? Have you declared God's faithfulness, and his salvation? Have you not concealed his *loving kindness* and truth from the great congregation?

We have evidence that the prophet told the truth. We wish we could say as much of you. David declared, of the *mercy* of God, that it *endureth forever*. He declared of the faithfulness of God, that *all* nations whom he hath made shall come and worship before him. Of his *salvation*, that *all* the ends of the world shall remember and turn unto the Lord. Of his *loving kindness*, that it is better than life. Of his *truth*, that the world shall be established that it shall not be moved; for he shall judge the people *righteously*. (See Psa. xcvi.)—*Gospel Herald.*

A man shall not be established by wickedness, but the root of the righteous shall not be removed.—*Proverbs.*

POETRY.

[FOR THE HERALD.]

On hearing a professed Gospel Teacher, advance the horrid sentiment in a christian conference, that the glory of God requires the eternal, or endless damnation of a portion of his creatures! As if the rays of his glory must be infinitely defective, until brightened by the intermingled lustre of infernal flames!

Perish the thought! that God could e'er design,
An individual of Adam's feeble race—
His creature—in eternal Hell to pine,
A Pagan tho't—and not allow'd a place
In works of Nature—Providence—or Grace.

Nature is ever equal, and the same,
On the united whole, each part depends,
The whole embracing each—the perfect frame
Its life-supporting power to all extends,
No particle is lost, but all secure remains.

In Providence, the same all-caring God,
Who notes the Sparrow—hears the Raven's cry—
Proclaims his tender mercies are abroad
O'er all his works—not e'en a worm can die,
But as approv'd by his all-gracious eye.

His works of grace, an all-embracing plan,
Extend his saving mercies to the whole,
Adam, the head of every earthly man,
And *Christ*, the head of every living soul,
Omnipotent the grace, of loving kindness full. V.

PROPOSALS

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Boston, March, 1824.

ANOTHER CONVERSION IN THE MINISTRY.

Mr. Solomon Arthur, of the Christian connexion has renounced the soul-chilling doctrine of annihilation prevalent in that sect: and now freely proclaims eternal life, as the gift of God through Jesus Christ, to the whole human family. May the Lord strengthen his hands in the best of causes.—*Rochester Magazine.*

WESTERN ASSOCIATION.

The annual meeting of the "Western Association of Universalists in the State of New-York" will be attended at the Universalist Church in the town and county of Madison, on the first Wednesday and Thursday in June next.

NOTICE

Is hereby given, that Br. S. R. Smith has in his possession 200 Universalist Hymn Books, of an excellent selection, by Br. D. Pickering, which will be sold at $8 00 per dozen, or 75 cents single. The above named hymn books have been recommended by the "Western Association," and may be had at the annual meeting in Madison, on the first Wednesday and Thursday in June next.

Editors whose *location* may render it expedient, will please to give this notice an early insertion.

PUBLISHED SEMI-MONTHLY AT WATERTOWN, N. Y. AT $1 00 PER ANN. PAYAYBLE IN ADVANCE.

W. WOODWARD, PRINTER.